

THE

ל'פ"מ

SHEKEL



Published by the
AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.



VOLUME XXVI No. 2

March - April 1993



OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.- Junior \$5.-. Club membership \$15- Send all remittances, correspondence undelivered magazines, change of address and zip code with old address label to:

A.I.N.A., 12555 Biscayne Blvd. #733 North Miami, Fla. 33181

Volume XXVI No.2 (Cons. #133) March – April 1993

Editor

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Printed by Little River Press, Miami, Florida



THE PRESIDENT'S MESSAGE

by MOE WEINSCHTEL

Dear Member:

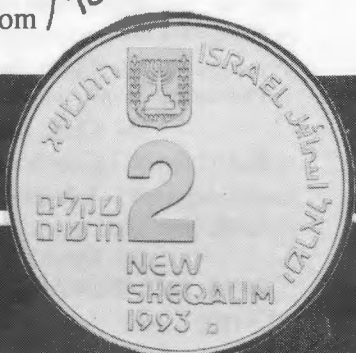
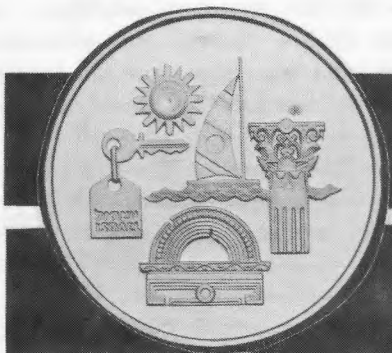
At this writing, no requests for nomination forms for seats on our Board of Directors have been received. There is still time to get into the action.

Thanks to all who have sent in dues promptly. Your membership is important to us. We remind all who haven't sent in their 1993 dues that they are about to miss the best bargain in Numismatics. The SHEKEL alone is worth many times the minimal dues. That, plus the many other benefits, combine to make membership a valuable asset.

As an up date on future IGCNC issues:

- (1) The next Piefort set will be dedicated to Jerusalem with the inclusion of a special Jerusalem medal not available outside the set;
- (2) A coin set in Gold and Silver commemorating the 50th Anniversary of the Warsaw Ghetto Uprising;
- (3) The 45th Anniversary of the State of Israel Commemorative set will feature "Israel, Land of Tourism". This set fits perfectly with our 26th Anniversary Israel Study Tour, March 15-30th, 1993. Time is short! If you are interested in joining us, call for details at (718) 634-9266 or (800) 221-5002

Shalom





The Editor's Page by Edward Schuman

We are pleased to publish, starting with this issue, a series of articles updating Israel coins and medals issued since the last catalog was printed. Dr. Gary Laroff is to be commended for undertaking this tremendous task.

It is with deep regret and sadness that A.I.N.A., in this issue, must also announce the death of two illustrious supporters of Judaica numismatics. Dr. Eli Grad, was a renown contributor to Israel numismatics and philatelics. He served as editor of the original Judaica Post, a monthly journal of philatelic Judaica from its first issue in 1960, continuing through the three years of the journal's publication. After a lapse of thirteen years, and its revival as a coin and stamp journal, Dr. Grad again resumed the editor's position, continuing until printing ceased four years later. He was, as well, a frequent contributor to the Journal of Israel Numismatics during its existence in the same period.

Irving Rudin, life member #14, was one of the founding fathers of the American Israel Numismatic Association. Irving has served as a member of the board of directors and on the executive committee. For many years, he was A.I.N.A.'s regional board member for the New England area. His good counsel and conservative thought has helped steer A.I.N.A. along the right paths. In addition to his support of the I.N.S. of Massachusetts, he was also an important member of the I.N.S. of Broward County, Florida, during his winter residence. Irving would be a winter fixture at the A.I.N.A. office, volunteering his assistance and asking to be put to work. He will be missed by everyone.

You may wonder why, so very often, we emphasize the need for new members in messages to our members. A.I.N.A. is now more than a quarter of a century old, publishing the SHEKEL on a regular basis. This organization has been most fortunate that there have always been a nucleus of dedicated people able to carry on its operation. As we have reached retirement age, pursuits of business and livelihood are replaced with interests in A.I.N.A. But as you know, none of us are getting younger. Attrition has become far more evident in membership now than ever before. It therefore is of supreme importance that we maintain our membership roles.

If every reader, whose life has been enriched through contact with either Eli Grad or Irving Rudin would bring in one additional member, imagine what a befitting tribute to the memory of both these fine men this would be.

The Only Chief Rabbi of New York by Edward Schuman

From 1870 till about 1920, New York City became the settling point for the many hundreds of thousands of European Jews who immigrated to America. Although several efforts were made to resettle them to other parts of the country, New York City, with poor housing, limited livelihood opportunities and vastly overcrowded slum conditions remained the magnet. They were overwhelmingly Yiddish-speaking and impoverished, the products of intense Jewish group life and wretched economic conditions. It is conservatively estimated that more than a million and a half Jews lived in the city by 1910.

It was believed, in 1885, that at least 150 Orthodox congregations were in the city, with far the largest number located in the lower east side. The plethora of small synagogues, the localism which produced them, and their constant precarious financial conditions hindered their productive operation and growth. Rivalries and vested interests compounded the situation and shadowed all efforts at community unity in attempting to challenge the larger issues which faced the Orthodox sector.

In 1887, a number of Orthodox congregations banded together in a federation for the purpose of forming a central religious authority to be headed by a chief rabbi. It was believed that a single leader, the chief rabbi, would be responsible for the community and would prove beneficial in bring the various factions together. The great renown European scholar, Rabbi Jacob Joseph of Vilna, was selected.

Jacob Joseph was born in Kovno, Lithuania in 1848. He studied at the Volozhin Yeshiva, well known for its many illustrious rabbis as teachers. Although a brilliant student at Talmud, Joseph was especially distinguished by the depth and quality of his sermons. He had served in the communities of Vilon, Yuburg and Zhagovy before becoming Rabbi and *maggid* of Vilna in 1883. In 1888 he arrived in the United States to assume the position of chief rabbi of the congregations of Orthodox Russian Jews in New York City.

In order to raise funds for the federation, he authorized a taxed supervision of *kashrut* meat. Opposition to this tax was expressed against him from those sectors of the Jewish community who rejected his supervision as chief rabbi, and those who simply objected to the imposition of a tax on kosher meat. The refusal of many of the other rabbis to accept the chief rabbi's leadership prophesied the fate for this federation, as well as several other organizational attempts at uniting Jewish communities until a much later date.

Despite this opposition, Rabbi Jacob Joseph functioned in his position as chief rabbi, serving those congregations which supported him with his best endeavors. He was acclaimed for his profound sermons which were published as a collection called *Le Veit Ya'akov*.

Although a invalid from 1895, Rabbi Joseph was instrumental in founding, in 1900, the Beth Sefer Yeshiva located at 165 Henry Street. When the rabbi died two years later, it was decided that the name of the yeshiva be changed to Rabbi Jacob Joseph School in his memory. Thus, this yeshiva is named after the only chief rabbi New York City ever had.

Rabbi Jacob Joseph died in near poverty in 1902. His funeral procession, which was attended by estimates of tens of thousands of Jews, occasioned a riot as workmen of the R. Hoe and Co. factory on the East Side pelted the procession with nuts and bolts. Many mourners were injured by the assailants and the police.

A plot of ground next to the yeshiva is called Captain Jacob Joseph Playground, and was dedicated by the City of New York in 1947 to the son of Lazarus Joseph and the great-grandson of the chief rabbi. Captain Joseph, a Marine, was killed in action at Guadalcanal during World War II.

The illustrated 2½ inch bronze medal was struck by the Medallic Art Company of New York. In the center is a portrait of a young boy wearing the traditional skull cap (yarmalka). He is pictured with an angelic pose, with his eyes and head uplifted towards the heavens. The circular legend above the portrait reads:

RABBI JACOB JOSEPH SCHOOL
BROOKDALE INSTITUTE of TALMUDIC STUDIES

Below the portrait

EDUCATING OUR YOUTH FOR OVER SEVEN DECADES

The reverse of the medal has in raised letters in three lines:

STEPHEN B. HAYMES / MAN OF THE YEAR / 1973



The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Within the past week, I received two letters pertaining to the custom of giving a coin as a gift on one's birthday. Naturally the coin, mint or proof set must be an issue of the recipient's birth year. There is no problem in giving U.S. coins, but Israel's coins have a few years where a date gap exists **EVEN THOUGH COINS WERE STRUCK IN THE WANTED YEAR**. Confused? Read on.

Q. My partner knows I save Israel's coins and stamps. Every year on our respective birthdays, we have dinner with our wives and give a small gift to the birthday "boy". This year, he wants me to get him coins or a set of year 1957 Israel strikes for his 36th birthday. I know the first commemoratives were struck in 1958 for Israel's 10th Anniversary but what do I give him for 1957? Harry S., Boston, Ma.

A. Your choice is rather small for year 1957 Israel coins. The only one with equivalent Hebrew Year 5717 is the reduced size 10 Prutot pieces struck in the Tel-Aviv mint. These are round 97% aluminum, 3% magnesium, 24.5 mm. diameter coins that were 1 silly mm. larger than the circulating 1954 pruta pieces. Confusion reigned in change making, especially in the darkened shouks. Later in the year, these aluminum pieces were copper electroplated. This proved to be too expensive and we find a return to the prior type with the scalloped edge which was first used in 1952 and struck with the 1952 date for all dates 1952 through 1960. Imagine a coin struck in nine different years, all bearing the same date.

In the pruta series, it was the practice to change the date only if there was a change in the size, weight, metal, design or edge. Don't knock it. These coins were being struck in two mints in England and the cost of the dies were held down by this practice. Unlike the 10 pruta (mistake: should have been called 10 prutot) shown with nine different years all bearing the same date, most of the smaller pieces of the series were struck in a period of two to four years.

Last night, I took my Haffner catalog and charted all commercial, commemorative, Pidyon Haben, special issues like the Victory Coin etc. This covered all metals. There are no Israel coins struck from inception to the present for the calendar years of 1950, 1961, 1953 or 1956. The plain aluminum and the copper plated 10 pruta pieces are better than nothing.

More on Société Dorché-Zion by Yaron Reinhold -Azur, Israel

Reference is made to the splendid article "Societe Dorche Zion I" published in the SHEKEL Vol. XXV No. 5 by Edward Schuman. In conclusion he questions if there was a Dorche Zion II. The answer to this uncertainty has been found with the discovery of an additional earlier certificate of this organization.

The original issue of this society, which was organized for the purpose of purchasing land for Jewish settlement in Erez-Israel in 1890, was simply called Dorche Zion. The second series, issued in 1891, for land purchases in Erez-Israel was called Dorche Zion I to differentiate from the original issue of 1890. While the certificates are similar, there are some important differences.

#1 The paging is slightly different as the inscription of the 1891 certificate had to be changed from Dorche Zion to Dorche Zion I. These differences are both in the Hebrew and French texts on both sides of the certificate.

#2 The letters in the original 1890 issue - are slightly larger.

#3 The original 1890 certificate has a printers mark on the bottom indicating the name and address "Paris.-C. Levy 194 rue Lafayette". With the surname Levy, it can be presumed without uncertainty that the certificate work was made by a Jewish printer.

#4 The original 1890 certificate was franked with a 10 Cent fiscal stamp tied by a circular dated stamp bearing the name of the banker H. Cahn. The 1891 issue is simply cancelled with a 10 cent fiscal handstamp.

#5 The dates on the 1890 certificate were manuscripted, or hand written. The dates on the 1891 issue are hand stamped.

#6 The original certificate has been canceled three times with an official society oval hand stamp reading Dorche Zion and depicting a vine leaf. The vine leaf is a traditional Jewish symbol often used to illustrate prosperity.

#7 The 1890 certificate contains a printing error in the Hebrew inscription on the backside. In paragraph 3, the first word in the sixth row is YAVOH, and its first letter, the Hebrew Yod is inverted. This error was corrected in the 1891 issue.

#8 Now, let us have a closer look at both certificates which are illustrated side by side. There are two handwritten words placed in brackets - but only in the Hebrew version. The translation for the 1890 certificate reads "First Payment"; for the 1891 certificate it reads "Second Payment". Can it be possible certificates for third-fourth etc. payments were issued? How many payments did the society require before ownership of the land was transferred and how often were these payments to be made? These are unanswered questions.

Société Dorché-Zion 1890

H. CAHN & C^{IE}, BANQUIERS

34, Boulevard Bonne-Nouvelle et 1, Rue d'Hauteville

Société en Communauté par Actions

Capital : 4,000,000 de Francs

N^o 410

Fr. 100

REÇU de la Société DORCHÉ-ZION, la somme de
CENT FRANCS. Cette somme fait partie de sa remise
par lettre du 29 7^h 90 dont le compte de la
susdite Société est crédité suivant notre lettre du 3 8^h 90.

Paris, le 3 8^h 1890

(Voir au dos.)

H. CAHN & C^{IE}



אגרת "דורשי ציון"

מעידה כי מספר הכסף הנזכר

בשטר זה הוא מסת יד התבר

חוק קן גרמאן דורשי ציון
א. א. באטאוו זל ציון
לשנת תר"ל (התשלום המלא)

La Société DORCHÉ-ZION
reconnait que la somme ci-
dessus représente la cotisation

versée par Monsieur
Ch. Berenstein
de Hoston

pour l'année 1890.

N^o 6668
מרה א

N^o 6668
מרה א

דורשי ציון
מרה א

דורשי ציון
מרה א

Paris. — Imp. C. Lévy 194, rue Lafayette

הא וכו' וכו' יתברר כי קצת מה' פאן. מנהלואל, כהן, זיכר פולק. א. הייפל

Société Dorché-Zion I 1891

H. CAHN & C^{IE}, BANQUIERS

34, Boulevard Bonne-Nouvelle et 1, Rue d'Hauteville

Société en Commandite par Actions

Capital: 4,000,000 de Francs



N^o 316

Fr. 100

REÇU de la Société DORCHÉ-ZION I, la somme de CENT FRANCS. Cette somme fait partie de sa remise par lettre du 12 Juin 1891 dont le compte de la susdite Société est crédité suivant notre lettre du 1^{er} Juin 1891

Paris, le 1^{er} Juillet 1891

(Voir au dos.)

H. CAHN & C^{IE}

אגרת, דורשי ציון, I
מעירה כי מספר הכסף הנזכר
בשטר זה היא מכת יד החבר
ובאז בעד פ' זבנק חפץ
נזכר ואיסאא (התעלה פא)
לשנת תרנא

N^o Cb. 510

קנין/אגדיו וזמן אקדב (חזון)
אקדב

La Société Dorché-Zion I,
reconnait que la somme ci-
dessus représente la cotisation
versée par Monsieur
J. B. Chey Jex
de Rotterdam
pour l'année 1891.

N^o Cb. 510

18 א.א. 91
VIII

#9 The handwriting of the society officials on both certificates is different.

There are other differences and conjectures which can be examined but for the sake of brevity they are omitted. However a story of the most unusual connection between both certificates begins now.

The registered name on the 1890 certificate is Chayim, son of Gershon Berenstein from the town of Rostov. The Hebrew inscription also mentions "Rostov on the River Don". Note the 1891 certificate was also owned by a person from the same town Rostov.

Please note paragraph 3 of the terms of conditions of the Dorche-Zion Society states: " A member can not transfer or make a gift of this certificate unless it was agreed upon by the Board of Directors of the Association or he will forfeit his rights". On the bottom of the original 1890 certificate, there is a single line handwritten notation. It is undated, and the handwriting is obviously different from the one on the top. This note translates to read: "His share and rights were sold to YIRMIYAHU son of YITZHAK CHEYFEZ HaLEVY of ROSTOV as was registered in the society/members book. What is almost unbelievable is YIRMIYAHU, son of YITZHAK CHEYFEZ HaLEVY is the owner of the 1891 certificate as well. In the translation, I wrote CHEYFEZ, same lettering as on the 1891 certificate rather than CHEIFETZ as in Edward Schuman's Dorche Zion I article.

Under the No. Cb 668 on both the Hebrew and French sections, there are two Hebrew abbreviations: Mem, Hey, Samach & Shin Chet. I can surmise that these letters stand for Mispar HaSiduri Shatar Chov which would translate to Serial number of the obligation certificate.

The area of Judaic Scripophily, the collecting of old share certificates and bonds of Jewish organizations becomes almost magnetizing. The stories and facts associated with these items become apart of Jewish history waiting to be discovered. This collection never ends, can never be completed, as one never knows when an undiscovered item will surface.

IMPORTANT NOTICE

If you change your address without notifying the A.I.N.A. office, we have no way to determine your new address. Even if you file a change of address with the post office, they will not forward non-profit bulk mail. Your mail is either discarded or returned to us by first class with postage due notices. We then must mail to you a first class letter, hopefully forwarded by the post office explaining why you did not receive the SHEKEL and ask for your correct address. All of this work and expense can be avoided if we are notified when you change your address.

The "Jerusalem of Lithuania" **by Frank Passic**

In 1388 and 1389, the first charters of privileges were issued by Vytautas the Great to the Jewish communities of several towns in Lithuania. Apart from a few setbacks, these measures remained valid almost the next four centuries. The first knowledge of an organized Jewish community in Vilna dates from 1568 when, under the rule of the Grand Duke of Lithuania, they were ordered to pay poll taxes. By 1573 a wooden synagogue was erected in the city, with the street adjoining the building known as "Jew's Street." Similar with circumstances in most other European countries, Jews suffered great hardships in Lithuania, both economic and physical. While Jews made up 7 to 13% of the population, they controlled 77% of the commerce, 22% of industry, and 18% of communications and transport lines. 35% to 40% of the doctors in Lithuania were Jews as well as 50% of the lawyers. Most Jewish businesses were open Sundays and closed Saturdays, with Yiddish, Polish or Russian the prevailing languages. The most visible parts of the country acquired the appearances "like a kind of Judea", with business signs and door plates in Yiddish. Quite a few Jewish enterprises felt entitled to use Yiddish in their bookkeeping, which made their records inauditable by most tax inspectors. Lithuanians, particularly those of the younger generation felt restricted by this Jewish dominance and what followed was wide spread anti-Semitism. In addition, each time Lithuania or the city of Vilna was occupied by foreign governments, Jews became the scape-goats.

In 1633, Vilna Jewry were granted a charter of privileges permitting them to engage in all branches of commerce, distilling, and other craft not subject to trade guild organizations. Their places of residence in the city were still under restriction, but they were permitted to erect a new synagogue which was built of stone. These were the few "good" years.

During the Russian invasion in 1655 and subsequent occupation of Vilna, most of the Jewish inhabitants fled in fear of their lives. The Jewish quarter was burned to the ground in the general conflagration that followed. When the Jewish community was reestablished in 1661, the leadership of Lithuanian Jewry remnants returned to Vilna.

During the Northern War (1700-21) Swedish invaders levied heavy taxes on the Vilna Jewish community, now so weak and impoverished, it was forced to place sacred ritual objects in pawn with Christian money lenders. Famine and plague was prevalent in the city. It was a very bad time for Vilna Jewry, who now turned to Jews abroad for relief and assistance. Fortunately, Vilna emissaries received generous response from the Jews of Amsterdam. At the end of the 18th century, Vilna was once again under Russian domination.

Long before the period of Russian rule, Vilnius as it was called in Lithuanian was known as the "Jerusalem of Lithuania.". The city had become the primary center for rabbinical studies. More than forty of the leading scholars and rabbis of the first half of the 17th century, the golden age of Jewish theological literature, were residing in the city. Again, during the 19th century. Vilna became renowned as the center of Jewish enlightenment in Eastern Europe.

During the Napoleonic invasion, Vilna Jewry generally remained loyal to Russia despite many disabilities it suffered. The provisional Lithuanian government, established by the French, levied heavy taxes and war loans on the community. Its troops desecrated the Jewish cemetery, turning it into a cattle pen and destroying the tombstones. In 1846, Vilna once again came under Russian domination.

Towards the end of the 19th century, Russian government bans on Jewish settlement in villages caused Jews to gather in Vilna.. The congested conditions, shortages of basic living commodities and mass unemployment resulted in large scale emigration to the United States and South Africa, with some also settling to Erez Israel. It was during these periods of unrest when Vilna became a center for the Zionist movement in Russia. Many groups and organizations were formed devoted to land purchase and emigration to Palestine. Theodor Herzl visited Vilna in 1903.

During World War I, Vilna became a transit center and asylum for Jewish refugees. After the war, the struggle between Poland and Lithuania for the possession of Vilna resulted in frequent changes of government.

The illustrated check, circa 1920, is from the *Wileńska Żydowska Kasa* (Vilnius Jewish Bank), an old time reputable bank established in 1898. The language is Polish since Vilna was occupied by Poland from 1920 to 1939. The check is denominated in Polish zloty.

Czek № 362	№ 362	Wilno, _____ 19____
Komu _____	1 Wileńska Żydowska Kasa Pożyczkowo-Oszczędnościowa	
	dla Rzemieślników i drobnych Handlowców	
	z roku 1898	
	Spółdzielnia z ograniczoną odpowiedzialnością	
Suma _____	zechce wypłacić za tym czekiem okazicielowi	
_____	mojej _____	
_____	z naszej _____	
Data _____	Zł. _____	
_____	Zł. _____	

Czek ważny w ciągu 10 dni

1 Wil. Żyd. Kasa Pożyczk. Oszczędn.

A second check printed on the Central Jewish Bank of Kaunas (see The SHEKEL Volume XXV No. 5 The Jews of Kaunas) has been over stamped Vilnius region. This check is denominated in Lithuanian Litas. It contains a line of Yiddish text and Hebrew letters in the bank vignette. The check is quite rare since it could only have been used during the eight month period from October 1939 to June 1940 when Lithuania was annexed by the Soviet Union. Centuries of illustrious Lithuanian Jewish history ended with the surrender of the independent Republic of Lithuania. Translation of check is on following page.

№ 215694

169

Centralinis Lydu Bankas
Kooperacijai remti Lietuvoje,
LIETUVOS ŠEKYRIUS
Mokėkite pagal šį čekį iš mano / mūsų sąskaitos
arba iš kasybos

Litu

Vietos *Data* *Parašas*



CENTRALINIS ŽYDŲ BANKAS KAUNE
Central Jewish Bank at Kaunas



(Stylized first letters of the name of the bank)



צ sadhe "C" - Central



א aleph "A" - Yiddish (literally AIDISH - aleph is silent)



ב beth "B" - Bank

Centralinis Žydų Bankas
Central Jewish Bank

Kooperacijai remti Lietuvoje
To support cooperation in Lithuania

(Overstamp) VILNIAUS SKYRIUS
Vilnius Branch

Kaune
In Kaunas

Papr. ein s-ta _____, No.

Spec

(Paprastai einama sąskaita numeris _____)
Specialiai einama sąskaita numeris _____

Regular _____
Special account No. _____

Mokėkite pagal šį čekį iš mano/mūsų sąskaitos
Pay according to this check out of my/our account

צאנע און אונזערע רעכנונג

(Yiddish, using Hebrew letters, written right to left. Rewriting left to right using Latin letters:)

Yiddish: Tsa'alt gegyn dis tsek fun myn/unger rechnung

German: Zahlst gegen diese schach von mein/unser rechnung

Pay this check out of my/our account

_____ arba įsakymu
_____ or by order of

Litu
Lital

_____ Vieta _____ Data _____
Place Date

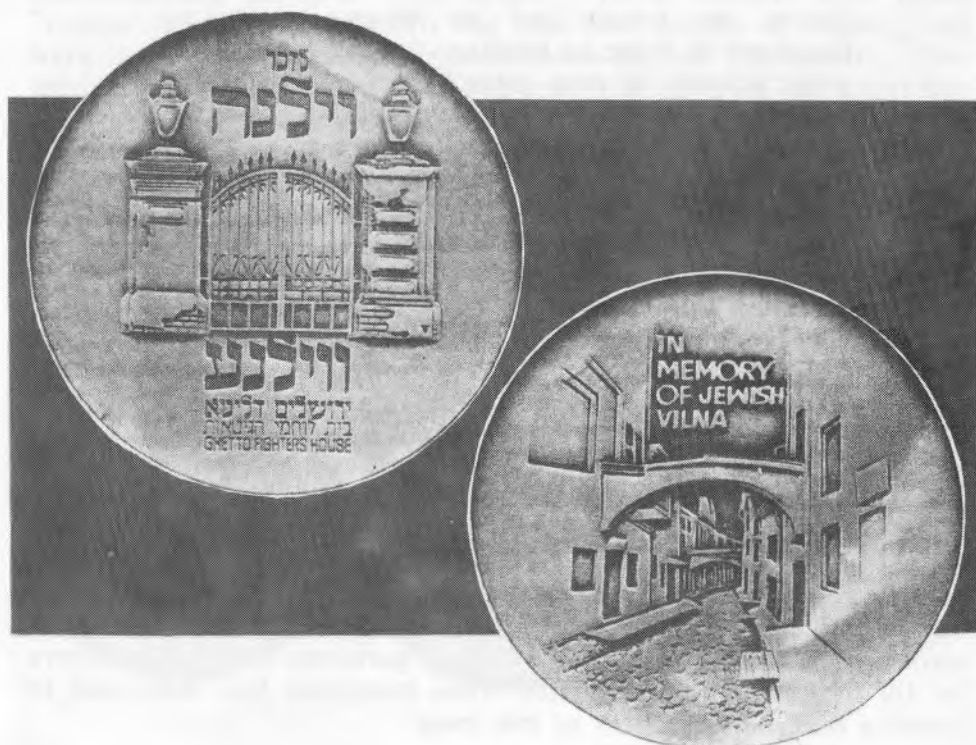
_____ Parašas _____
Signature

Lithuanian translation: Aleksandras Radžius Box 22696 Balt., Md 21203
Yiddish translation: Dr. Ira Baum Box 5180 Baltimore, Md. 21224

During the Holocaust period, under Nazi occupation, Lithuanian Jewry were practically exterminated. Jews were systematically killed after being forced into small ghetto areas.. The F.P.O., *Fareynigte Partizaner Organizatske*, a unified Jewish underground fighting group engaged in acts of sabotage, and harassment. In retaliation, Germans executed family members of those suspected of being in this partisan group.

There are no accurate figures of the numbers of Vilna Jewry killed in the Holocaust, but it is conservatively estimated that approximately 100,000 Jews from Vilna and vicinity perished in the Vilna Ghetto. Those who were not killed in Vilna died in labor concentration camps in Estonia and other places.

The illustrated medal was issued by Beit Lohamei Haghettoat, the Ghetto Fighter's House in Israel several years ago and is part of a series of medals commemorating events of the Holocaust. This medal, called "In Memory of Jewish Vilna", portrays on the obverse the entrance to "Synagogue Square", heart of the historical Vilna Ghetto destroyed during the Holocaust. This Square contained more than 20 synagogues and centers of communal activities. The reverse pictures a typical street in the Jewish Quarter of Vilna, and the inscription "In Memory of Jewish Vilna." It is believed that this medal was designed by the famous sculptor Eliezer Weishoff.



Old "Clos" & the Clothing Industry by Edward Schuman

The trade of "Old Clos" was a prominent occupation of Jews in America commencing around 1840 and continuing into the depression years of the 30's. As a youngster in Brooklyn, I clearly remember seeing older Jews walking through the streets carrying their bundles of old clothing often wearing three or four hats. They would enter the courtyards of apartment houses and yell out "Old Clos" or "Buy Old Clos". A similar phenomenon occurred in most every populated city in the country where Jews had settled.

Prior to 1840, the trade of old clothing was quite considerable. Not so long ago, all cloth was spun by hand, and ready garments did not exist. The wealthy people employed a tailor. An ordinary family managed by the sewing of its women, who on special occasions might secure the services of a seamstress or itinerant tailor. Made to order clothing was expensive and planned for long services. The inheritance of "grandpa's suits of clothing" was considered valuable. The poor were clothed in the discarded clothing of the wealthy.

In *Economics of Fashion* by Nyshom is the story of how the second hand clothing market developed into a ready to wear clothing trade.

Having no homes and no wives, sisters or daughters in home to produce clothing for them, a great number of men turned to the second-hand stores for replenishment of their clothing needs. Up till 1830, this demand had not been greater than the supply. During the 1830's and more particularly during the 1840's, the demand grew completely beyond former bounds, so that second hand clothing dealers almost of necessity turned to the expedient of having clothing made new to be sold ready-made to their customers.

A tremendous expansion of the clothing market took place during the period of rapid development in the United States between 1830 and 1860. The system of home manufacture of clothing proved unequal to the needs of the unattached men who crowded into the industrial centers and for the pioneers who pushed on westwards.

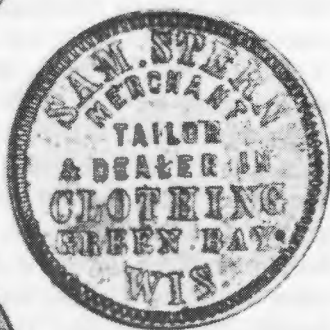
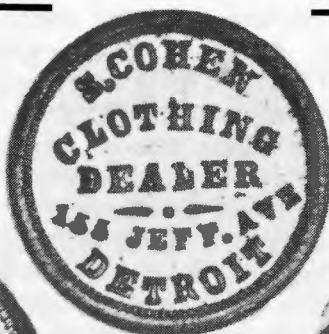
Jewish weavers and tailors existed throughout the middle ages in Europe wherever Jews were allowed to settle. As the weavers and tailors' trade guilds became more powerful and exclusively non-Jewish, repressive regulations forced their Jewish competition into the second hand trade or limited to making garments in trivial numbers for the inhabitants of the ghettos. Thus immigrant Jews who came to America were not strangers to this trade.

Eli Howe invented a mechanical sewing machine in 1846 which was improved by Singer in 1851. This upgraded quality, speed of manufacture and reduced costs. The sewing machine took the clothing industry out of the home and into the factories. The industry spread to large cities where the swelling tide of German Jewish immigrants provided cheap labor. The clothing industry provide an immense field of employment for females and immigrants. It was a common occurrence for Jewish peddlers, stocked with an assortment of wares to make long journeys through the mid-west, carrying heavy packs on their backs. To many a farm or rural settlement, these peddlers were their connection to the outside world. As peddlers prospered, horses and wagons were purchased which made longer journeys over rural roads possible and expanded their territories.. Eventually peddlers settled in small towns and opened up retail stores. By the end of the Civil War, there was hardly a growing town in the country without a Jewish shopkeeper.

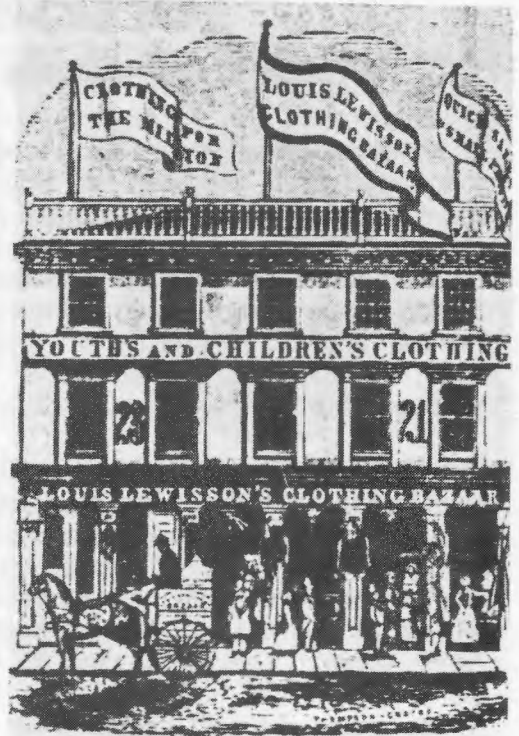
It was natural for these German-Jewish peddlers and shopkeepers to include clothing in their general stores. When the demand was of sufficient quantity, they started factories producing ready-wear clothing. Many of the older clothing manufactures known today, are descendants from these fledgling enterprises.

During the Civil War, severe shortages of small change necessary to conduct retail business led to the issuance of what are today known numismatically as "Civil War Cents". These tokens, also called "Copper-heads", were mostly one cent size, usually of copper, and were issued by hundreds of establishments all over the country. They freely circulated with a value of one cent. The obverses had a patriotic theme or an Indian head, similar to the Indian head cent. The reverse contained the name of the issuer, their address or city, and also a line or so of an advertising medium. While it may be improbable to determine the Jewishness of some tokens, it can be presumed that those issued with known Jewish names, in businesses known to have Jewish participation, can be considered Judaica. Only a few are illustrated, there are dozens more.





Of further Judaica interest is a skit note of Lewis Lewissos's Clothing Bazaar. This note has been made to resemble bank paper money. This was a rather popular means of advertising in this era. It was thought because of similarity to banknotes, these advertising notes would be saved to be read, and simply not discarded. The sailing/steamship vignette is comparable to one used on many bank notes of the period. Lewissos's was a well known clothing establishment, occupying a double store at 21 & 23 South Main St. Providence, Rhode Island. This woodcut drawing of his establishment has appeared in many publications.



The Jewish clothing industry has been most responsible for changing American social ideas and economic conditions. It was the first trade to establish an impartial, independent trade director to adjudicate trade practices and settle industrial disputes. It was first to ban the use of prison labor and adopting the use of bargaining agreements between industry and trade unions. It pioneered old age pensions and abolished sweat shops. The history of each of these improvements presents a record of Jewish contributions to present day American business.



Jerusalem

Whose city—whose "holy city" is it ?

It's twenty-five years, since Israel's victory in the Six Day War, that the city of Jerusalem has been reunited under Israeli rule. But there is still much talk, and many people insist, that solution to the "Middle East Problem" will not be possible until Israeli Jews relinquish their "occupation" and restore the holy city - or, at the very minimum, its eastern part - to its "rightful owners", the Moslem Arabs.

What are the facts?

Jerusalem is a city of many nationalities. Before the end of the 1967 Six-Day War, during which the Israeli Defense Forces reconquered Jerusalem from the Jordanians, claims to Jerusalem being a Moslem holy city were rarely, if ever asserted. Jerusalem had always been a city in which many religions and nationalities lived side by side. It was only after the old city was back in Jewish hands that the Moslem Arabs declared their willingness to wage "jihad" (holy war) to bring the city back into Arab possession.

The notion to call Jerusalem an Islamic holy city has only come about in modern times, especially after the Arabs lost the city in the Six-Day War. It has now gained currency by dint of constant repetition. The basis for the claim is that Jerusalem does indeed contain an Islamic holy site, namely the Temple Mount with its two mosques. But this site is also sacred to Jews as well as the site of the First Temple. It is the place, according to the Moslems, where Mohammed is believed to have ascended to heaven. Mohammed never set foot into Jerusalem. But aware that it was the holy city of Christians and Jews, and wishing to convert them to his new religion, he commanded his followers to build a mosque in Jerusalem. But never in Moslem history did this mosque compare in significance to the Moslem holy cities of Mecca and Medina - cities that no "infidel" may visit.

It is on the basis of this religious tradition that the Moslems designated the entire Jewish Temple Mount to be their holy site. The Israeli government, in its constant spirit of accommodation to Moslem sensibilities, has largely acceded to this tradition and has put the area in and around the two mosques under Moslem control.

But how would Christians feel if, instead of from the Temple Mount, Moslem tradition had Mohammed ascend from the Church of the Holy Sepulchre, and if the Arabs were to claim that site as their property? The Christian world, often ready to consent to Moslem claims against Jews and Israel, would be greatly astonished, and would certainly resist such a claim.

But Moslem assertiveness does not end there. On the tenuous claim to the Temple Mount, they have construed a claim to the entire city of Jerusalem, or at least to its eastern part, which they have claimed to be their "third holiest city". And it would be an insult to all Moslems and all Arabs to leave the city in the hands of the "infidel Jews".

Jerusalem was never an Arab capital. The city of Jerusalem – in contrast to Baghdad, Cairo and Damascus – has never played any important role in the political and religious lives of the Moslem Arabs. It was never a political center, never a national or even a provincial or sub-provincial capital of any country since biblical times. It was the site of one Moslem holy place, but otherwise a backwater to the Arabs. The passion for Jerusalem was not discovered by the Moslem Arabs until most recent history.

Jews are not the usurpers of Jerusalem. They have been living there since the Biblical era and have been the majority population since the 19th century. Jews have holy sites in most cities of the world. But do they claim sovereignty over these cities because of it? Of course not! It would be preposterous. And the Moslem Arab claim to Jerusalem, based on the mosques on the Temple Mount is just as untenable.

Jerusalem has been the center of Jewish life, of Jewish yearning, and of Jewish thinking for over 3000 years. That is the reason that the State of Israel has rededicated the Jewish holy city to be its indivisible capital.

from

FLAME
Facts and Logic about the Middle East



The *Jerusalem United State Medal* was issued for the 25th anniversary of the reunification of the city. This medal, as well as all new issues of the Israel Government Coins & Medals Corp. are available from the A.I.N.A. new issues office. Consult the brochure which accompanies each mailing of the SHEKEL.

An Annoyance and a Mystery by Peter S. Horvitz



It is perhaps the most dreaded word in the English language, the self-appointed expert on every topic, the uninvolved, the universal and all knowing chorus, who knows nothing, the "kibitzer."

The word itself, and perhaps the idea behind it, is a rather recent addition to English. According to the Oxford English Dictionary, 2nd edition (1989), the word comes from Yiddish. The meaning in Yiddish is exactly the same as in English, "an onlooker at cards etc., especially one who offers unwanted advice; a busybody, an official meddler."

The word has a cognate in German, kiebitz, which is the lapwing, a European plover a bird inhabiting the seashore. The lapwing is famous for its erratic flight patterns and shrill cries. This annoying behavior was seen by some Yiddish humorist as similar to the peering over shoulders and clucking of some now forgotten by name, but immortalized onlooker, the first kibitzer, at least the first so called.

The justification for this article is a strange token. This token, in its way is as annoying as the kibitzer himself, for it is filled with mysteries. What was its purpose? Who issued it and why?

The token measures 29mm and is struck in brass. On the obverse it has just the word KIBITZER within a single line border. On the reverse, within a circle of dots, it has "GOOD FOR 5c IN TRADE". The token is similar to thousands of "Good For" tokens issued in the U.S. during the first half of this century. The low denomination, and the fact it is struck in brass rather than a cheaper metal like aluminum, makes one suspect it probably came from early in the century. Perhaps it is cataloged in one of the numerous state catalogs that exist. On the token there is not a clue to its origin.

And what is the word "KIBITZER" on the obverse supposed to mean? Is it someone's name? There is not a single Kibitzer in the current Manhattan, Brooklyn or Philadelphia phone books, or any other sources I've checked.

Perhaps the token itself is just a tease, intended to be handed to someone who starts fluttering around, like the lapwing, upsetting the players at their game of cards.

ISRAEL'S *& Money Medals* UPDATE

by Dr. Gary P. Laroff

Update on Mint Coin Sets

The intent of this article is to update the information in the Mint Sets chapter of *Israel's Money and Medals*. Sixteen "mint sets" have been issued by either the Bank of Israel ("B of Isr") or the Israel Government Coins and Medals Corporation, Ltd. ("IGCMC") since the Fourth edition was published. The total number of mint sets now equals, or exceeds, 68. There are three ongoing series of mint sets, plus some added special sets. The series are piefort mint sets, official uncirculated trade coin sets and uncirculated Hanukka sets.

Piefort Mint Sets

The annual "Official Mint Sets" are true piefort (high-quality frosted proofs struck on unusually thick flans) sets that have been issued annually since 1981. The following table lists the specifications for the piefort coins. The coins in MS-31 are in a different metal, pure nickel, and have an added inscription in honor of Israel's 40th anniversary. Due to the different metal, the weight of these coins varies from the other piefort proofs. The code for the metals is: Br = bronze, Cu-Ni = copper-nickel and Ni = nickel.

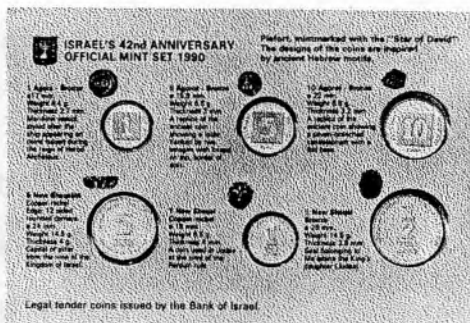
Nom. Val.	Diam (mm)	Wt. (g)	Thick-ness (mm)	Metal	MS-29 1986	MS-30 1987	MS-31 1988	MS-32 1989	MS-33 1990	MS-34 1991	MS-35 1992
1 Ag.	17	4.4	2.7	Br	✓	✓	Ni 4.8g	✓	✓	✓	✓
5 Ag.	19.5	6.6	3.0	Br	✓	✓	Ni 7.3g	✓	✓	✓	✓
10 Ag.	22	8.8	3.2	Br	✓	✓	Ni 9.7g	✓	✓	✓	✓
½ NIS	26	14.5	3.8	Br	✓	✓	Ni 16.0g	✓	✓	✓	✓
1 NIS	18	8.5	4.0	Cu-Ni	✓	✓	Ni 8.5g	✓	✓	✓	✓
5 NIS	24	14.5	4.0	Cu-Ni					✓	✓	✓

MS-32 contains the 1989/5749 five piece set issued as piefort proofs. Diameter, weight, thickness and metal matches the piefort mint set, MS-29, of 1986. The five coins are the one, five and ten Agorot and the ½ New Sheqel and 1 New Sheqel. They have frosted reliefs and are marked with the "Star of David" on the reverse. Color: blue, size: 4" x 6½", mintage: 9,622, issue price: \$16.00.

MS-33 contains the 1990/5750 six piece set and adds the new 5 New Sheqalim coin (catalog number SHN5-1 as circulating trade coin) to the five coin series, with specifications virtually unchanged since 1986. Color: gray-blue, size: 6¾" x 4½", mintage: max. 10,000, issue price: \$18.00.



MS-32



MS-33

MS-34 contains the 1991/5751 six piece set and has virtually the same specifications as the 1990 set. Color: light blue wallet within bluish-multicolored folder with Aliya photos, size: 6¾" x 4½", mintage: max. 8,000, issue price: \$20.00.

MS-35 contains the 1992/5752 six piece set and has virtually the same specifications as the 1990 set. Color: beige wallet within multicolored folder, size: 6¾" x 4½", mintage: max. 8,000, issue price: \$20.00.



MS-34



MS-35

Uncirculated Trade Coin Sets

Four uncirculated trade coin sets have been issued since 1988. All are identical to the circulating coinage of the year and are in rugged plastic cases.

MS-32a consists of ten coins, five standard trade coins and five coins in New Sheqel denominations bearing the State Emblem, Menorah on the rim and the word "Hanukka" in Hebrew and English. There is a regular set of 5 coins on the top row minted in 1989 "5749" and the previous 1988/5749 Hanukka set on the bottom row. Color: lt. green-blue, size: 6¾" x 4", mintage: 9,716, issue price: \$9.00.

MS-33a consists of six coins: 1 Agora, 5 Agorot, 10 Agorot, ½ New Sheqel, 1 New Sheqel and 5 New Sheqalim. The new 5 Sheqalim is 12 sided alluding to the 12 Tribes of Israel. Color: green, size: 5½" x 3¾", mintage: max. 12,000, issue price: \$8.00.



MS-32a



MS-33a

MS-34a consists of seven coins. All were circulating coinage except the 1 Agora coin which was taken out of circulation on April 1, 1991. This coin set is the only source for the 1991 1 Agora coin. The other coins in this set are the 5 Agorot, 10 Agorot, ½ New Sheqel, 1 New Sheqel, 5 New Sheqalim and another 5 New Sheqalim dated 5750/1990 which carries the portrait of the third Prime Minister of Israel, Levi Eshkol. Color: green, size: 5½" x 3½", mintage: max. 10,000, issue price: \$10.00.

MS-35a consists of five coins minted in 1992: 5 Agorot, 10 Agorot, ½ New Sheqel, 1 New Sheqel and 5 New Sheqalim. Color: magenta, size: 5½" x 3½", mintage: max. 8,000, issue price: \$12.00.



MS-34a



MS-35a

Hanukka Uncirculated Coin Sets

The Hanukka coinage is the same as the circulating coinage of the year with the addition of Hanukka-related inscriptions. The coins originate with the tradition of giving coins, "Hanukka Gelt," to children as part of the festival of lights. The coins are marked on the obverse with the word "Hanukka" in Hebrew and English and the eight-branched Hanukka Menorah ("Chanukkiyah"). The coins are all uncirculated and presented in an attractive transparent case, with the exception of the 1992 set which comes in an attractive gold-colored gift-giving cardboard folder. The dating on all Hanukka coins, as with trade coins, is in Hebrew, with the dates one year later than expected due to the changing of the Jewish year with the holiday of Rosh Hashanah, in September. For example, whereas the trade coins of 1991 have the year as 5751, the late 1991 Hanukka coins have the date 5752.

MS-29b, 1986/5747, was the first of the Bank of Israel Hanukka coin sets, contains all five of the denominations in circulation in 1986, and was issued especially to commemorate Hanukka. The plastic case often comes scratched, but the coins remain in excellent condition. This is one of the more difficult recent mint sets to obtain. Minted in France. Color: blue, size: 3½ x 5¼", mintage: 14,000, issue price: \$8.00.

MS-31c, 1988/5749, is a six piece set consisting of all five of the denominations in circulation in 1988 plus a small Hanukka medallion, and was issued especially to commemorate Hanukka. Minted in Jerusalem. Color: blue, size: 3½ x 5¼", mintage: 14,833, issue price: \$8.00.



MS-29b



MS-31c

MS-32b, 1989/5750, is a set of five coins including each of the 5 coins: 1 Agora, 5 Agorot, 10 Agorot, ½ New Sheqel and 1 New Sheqel displayed in a plastic showcase. Color: red, size: 5½" x 3½", mintage: 7,562, issue price: \$10.00.

MS-33b, 1990/5751, is a set including all six circulating coin values for 1990. Color: magenta, size: 5½" x 3½", mintage: max. 8,000, issue price: \$10.00.



MS-32b



MS-33b

MS-34b, 1991/5752, is a set including Hanukka versions of all five circulating coins: 5 Agorot, 10 Agorot, ½ New Sheqel, 1 New Sheqel and 5 New Sheqalim. Color: dark blue, size: 5½" x 3½", mintage: max. 8,000, issue price: \$10.00.

MS-35b, 1992/5753, contains a set of 5 circulating coins, 5 Agorot, 10 Agorot, ½ New Sheqel, 1 New Sheqel and 5 New Sheqalim. With this issue, the Bank of Israel departed from its policy of packaging the coins in a rugged plastic holder and used a cardboard covered protective wrap, much as with the piefort mint

sets. Color: light green holder within gold outside folder, size: 8" x 4", mintage: max. 8,000, issue price: \$10.00.



MS-34b



MS-35b

Other Mint Sets

MS-29c, "Ten Ze'ev Jabotinsky 100 Sheqalim Trade Coins." This set includes ten copies of the 1985 100 (old) Sheqel special trade coin bearing the portrait of Ze'ev Jabotinsky. The set is attractively packaged in plastic coated cardboard. The coin itself ceased to be legal tender on September 4, 1986. Issue price: \$7.00.

MS-36c "Jewish Leaders Uncirculated Coin Set with NIS 5 Chaim Weizmann." This set was announced in November, 1992 and includes the 1993 (5753) NIS 5 coin bearing the likeness of Chaim Weizmann. Each of the seven uncirculated coins bears the portrait, in incuse fashion, of one of the outstanding leaders who guided the People of Israel throughout the years. (See photo on cover of *The Shekel*.)

Israel, as with most countries, replaces units of paper money with coins of the same value as inflation catches up with that value. The switch from paper banknote to metal coinage occurs as frequency of paying such a monetary amount begins to require a monetary medium with an expected life span greater than that of paper money. This coin set gathers, in one place, seven coins issued over a period of nine years and all based on the same design policy. The coins all commemorate persons whose portrait has appeared on banknotes of the same value which have been withdrawn from circulation. The members of this coins series and the banknotes they replaced are listed in the following table. Due to belonging to the older "Sheqel" coinage, the Herzl, Ben Gurion and Jabotinsky coins ceased to be legal tender on September 4, 1986. Color: dark blue holder within light-blue folder, mintage: max. 8,000, issue price: \$18.00.

Person	Coin Number	Value	Year of Issue	Banknote Replaced
Herzl	SH10-3c	10 Sheqalim	1984	BN-32 10 Sheqalim 1978
Ben Gurion	SH-50b	50 Sheqalim	1985	BN-33 50 Sheqel 1978
Jabotinsky	SH100-2c	100 Sheqalim	1985	BN-34 100 Sheqel 1979
Rothschild	AHN50-2b	½ New Sheqel	1986	BN-35 500 Sheqalim 1982
Maimonides	SHN1-4d	1 New Sheqel	1988	BN-39 1 New Sheqel 1986
Eshkol	SHN5-1c	5 New Sheqalim	1990	BN-40 5 New Sheqalim 1985
Weizmann	SHN5-4c	5 New Sheqalim	1993	BN-31 5 New Sheqalim 1978

Check List of Israel Coin Sets

✓	Number	IGCMC No.	Year	Description	Market Value
	MS-0a		1951	10 pc Bank Leumi Presentation Set in "Muffin Tin"	\$265
	MS-0b		1963	6 different issues of the 1963 Agora Series	Rare
	MS-1	83016006	1962	16 pc. Trade coin type set in velvet holder	\$75
	MS-2	83015157	1963	18 pc. Trade coin type set in velvet holder	\$65
	MS-3	"	1964	18 pc. Trade coin type set in plastic holder	\$55
	MS-4	83017002	1962	6 diff Prutot. large denominations	\$39
	MS-5	83018008	1962	6 diff Prutot. small denominations	\$49
	MS-6	83001001	1963	6 pc white card (plastic between card w/staples)	\$150
	MS-6a	"	1963	6 pc white card (plastic covered) 25 Ag is '62 or '63	\$125
	MS-6b	"	1963	6 pc like MS-6a, but 1 Ag '63 has inverted reverse	\$165
	MS-7	"	1963	6 pc blue on white card	\$19
	MS-7a	"	1963	6 pc blue on white card, but 1 Ag '63 has inv. rev.	\$59
			1964	Only privately issued sets were produced in 1964	Rare
	MS-8	83002007	1965	6 pc blue on white card, proof-like	\$4
	MS-9	83003003	1966	6 pc "Tel-Aviv" orange on white card	\$4
	MS-10	83004009	1967	6 pc "Jerusalem" green on white card	\$4
	MS-11	83005005	1968	6 pc 20th anniversary, blue/white card	\$4
	MS-12	83006001	1969	6 pc 21st anniversary, copper brown/white card	\$4
	MS-13	83007007	1970	6 pc 22nd anniversary blue-green/white card	\$6
	MS-13a	83008003	1970	6 pc red plastic wallet (no mint mark)	\$5
	MS-14	83010000	1971	6 pc dark red plastic wallet (no mint mark)	\$5
	MS-14a	83009009	1971	6 pc dark pink plastic with mint mark	\$5
	MS-15	83012002	1972	6 pc violet wallet (no mint mark)	\$6
	MS-15a	83011917	1972	6 pc violet plastic with mint mark	\$6
	MS-16	83013008	1973	6 pc blue plastic w/ mint mark and 25th anniv. inscr.	\$7
	MS-17	83014004	1974	6 pc brown plastic with mint mark	\$6
	MS-18	83021001	1975	6 pc mahogany wood grained plastic with mint mark	\$8
	MS-19	83022007	1976	6 pc green plastic with mint mark	\$6
	MS-20	83023003	1977	6 pc red wood grain plastic with mint mark	\$6
	MS-21	83024009	1978	6 pc brown wood grain plastic with mint mark	\$6
	MS-22	83026263	1979	7 pc uncirculated blue plastic wallet (no mint mark)	\$5
	MS-22a	83025005	1979	7 pc brown plastic with mint mark	\$10
	MS-23	83027007	1980	7 pc large blue plastic with mint mark	\$20
	MS-23a	83028273	1980	7 pc small blue, last of Lira first of Sheqel	\$13
	MS-24	83029287	1981	5 pc blue piefort mint set	\$21
	MS-24a	83030301	1981	7 pc blue wallet, Official Uncirculated Lira Set	\$12

✓	Number	IGCMC No.	Year	Description	Market Value
	MS-25	83031315	1982	6 pc green piefort mint set	\$23
	MS-25a	83032321	1982	7 pc green plastic (no mint mark)	\$13
	MS-26	83033333	1983	7 pc blue-violet piefort mint set	\$24
	MS-26a	83035351	1983	7 pc plum plastic (no mint mark)	\$13
	MS-27	83038383	1984	7 pc plum piefort mint set	\$22
	MS-27a	83040403	1984	9 pc orange-brown plastic (no mint mark)	\$16
	MS-28	83041417	1985	5 pc green-blue piefort mint set	\$21
	MS-28a	83043435	1985	8 pc purple-plum plastic (no mint mark)	\$16
	MS-28b	83044449	1985	5 pc silver/gray plastic (no mint mark)	\$13
	MS-29	83046467	1986	5 pc blue-gray piefort mint set	\$24
	MS-29a	83047471	1986	13 pc silver-blue reg. & Hanukka 5747 (no mint mark)	\$17
	MS-29b		1986	5 pc blue B of Isr Hanukka 1986/5747 (no mint mark)	scarce
	MS-29c	83045453	1986	10 trade coins of 100 old Sheqalim Jabotinsky (1985)	\$15
	MS-30	83049499	1987	5 pc red piefort mint set	\$23
	MS-30a	83050505	1987	10 pc brown regular & Hanukka 1987/5748	\$16
	MS-30b	83052523	1987	5 pc burgundy Bank of Israel Hanukka 1987/5748	\$12
	MS-31	83051519	1988	5 pc beige piefort mint set., "40th Anniv. Israel"	\$10
	MS-31a		1988	6 pc uncirc. B of Isr, "40th Anniv. Israel", incl. medal	\$10
	MS-31b		1988	6 pc uncirc. B of Isr, no "40th", w/NIS 1 Maimonides	\$9
	MS-31c		1988	6 pc blue B of Isr Hanukka 1988/5749, incl. medal	\$10
	MS-32	83056569	1989	5 pc lt. blue piefort mint set	\$20
	MS-32a	83057573	1989	10 pc double regular & Hanukka 1989/5750	\$14
	MS-32b	83058587	1989	5pc red Bank of Israel Hanukka 1989/5750	\$12
	MS-33	83059591	1990	6 pc gray-blue piefort mint set	\$21
	MS-33a	83060607	1990	6pc green uncirculated set	\$12
	MS-33b	83061611	1990	6 pc magenta Bank of Israel Hanukka 1990/5751	\$14
	MS-34	83063639	1991	6 pc. "Aliya" multicolored piefort mint set	\$22
	MS-34a	83062625	1991	7pc green uncirculated set with NIS 5 Levi Eshkol	\$12
	MS-34b	83064643	1991	5 pc dk blue Bank of Israel Hanukka 1991/5752	\$11
	MS-35	83065657	1992	6 pc. beige/multicolored piefort mint set	\$20
	MS-35a	83066661	1992	5pc magenta uncirculated set	\$12
	MS-35b	83067675	1992	5 pc gold-green Bank of Israel Hanukka 1992/5753	\$11
	MS-36c	83068689	1993	7 pc. blue Jewish leaders with NIS 5 Ch. Weizmann	\$18

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Market values are a compilation of recent market prices and auction realizations.

Dr. Gary Laroff is working on updates to *Israel's Money and Medals* and is working closely with Sylvia H. Magnus and others on this effort. To contact him to offer data, assistance or for other purposes, write him at P. O. Box 39, Tualatin, OR 97062-0039. Information needed quickly: city of mintage, final mintage figures and varieties for New Sheqalin, trade coins 1986 – 1992.

Going Bananas by Dr. Sidney L. Olson



Many first time visitors to the Holyland are amazed to see row upon row of tall trees with blue plastic sheeting suspended from the branches. These are banana plants. The plastic sheeting was developed in Israel to protect the fruit from ripening early, thus enabling it to grow to its full extent, and also as a method of gathering moisture created by the the heat of the day and the coolness of the evenings.

The hot damp area surrounding the Sea of Galilee is perfectly suited for banana cultivation, and these were among the first crops planted by the Jewish pioneers. The banana plant grows from 10 to 25 feet tall and while it looks like a tree, it has no woody trunk or boughs. The long leaf stalks of the plant which are wrapped tightly appear to be the trunk. As each new leaf appears at the top of the stalk, it unrolls as it grows and can be as large as two feet in width and up to six or eight feet in length. It then sends out huge clusters of purple flower buds on long stems which bends downward. More and more buds appear which soon grow into big batches of bananas.

Generally the only part of the banana plant used is the fruit. The banana is one of the few fruits which can be purchased fresh and in good condition all times of the year. The peeling protects the edible fruit which is dust proof and germ proof.

The close proximity to Europe made growing of bananas a suitable export. In 1928 The Palestine Bananas Corporation Limited was founded in the moshavah of Migdal close to Tiberias. Migdal was established in 1910 by Jews who came from Moscow and hired laborers to work their lands. In 1921, it became a camp for Third Aliyah pioneers working on construction of the Tiberias-Rosh Pinnah road. These laborers founded the Labor Battalion at Migdal. After 1924, Jews from England and America purchased parcels of land at Migdal and some went there to settle. Bananas, dates and other fruit orchards were cultivated. Out of season vegetable and dairy products were also main products.

But back to bananas. The company capital was set at of £.P. 5000 divided into 5000 shares of one £.P. each. Palestine being at that time the British Mandate, all stock companies had to be registered under the Companies Ordinance of 1921. This is one of the earliest share certificates denominated in Palestine Pounds, which first became legal tender September 1st. 1927. The certificate has printing in Hebrew and English and appears to have been produced from a hand engraved printing plate with a stalk of bananas as the vignette.

This is the only banana certificate I acquired in my collection of hundreds of Judaica scripophily items. I guess it must be pretty rare because you would have to be bananas to collect something like this.

LEDGER FOLIO

THE PALESTINE BANANAS CORPORATION LIMITED

INCORPORATED UNDER THE COMPANIES ORDINANCE 1921.
CAPITAL L.P. 5000, DIVIDED INTO 5000 SHARES OF L.P. 1 EACH.
REGISTERED OFFICE, MIGDAL, NEAR TIBERIAS.

NO One L.P. 1 SHARES
THIS IS TO CERTIFY THAT Mr. Margulies
OF Jerusalem IS THE REGISTERED HOLDER
OF 1 SHARES, NUMBERED 1 TO 1
INCLUSIVE, IN THE ABOVENAMED COMPANY,
SUBJECT TO THE MEMORANDUM AND ARTICLES
OF ASSOCIATION THEREOF, AND THAT THE SUM
OF L.P. One
HAS BEEN PAID UP UPON EACH OF THE SAID SHARES.

GIVEN UNDER THE COMMON SEAL
OF THE SAID COMPANY,
THIS 1st DAY OF December 1928

THE COMMON SEAL OF THE
COMPANY WAS HEREUNTO
AFFIXED IN THE PRESENCE OF

[Signature] } DIRECTORS
[Signature]
A. Cohen SECRETARY

NOTE. NO TRANSFER OF ANY PORTION OF THE SHARES COMPRISED IN THIS
CERTIFICATE CAN BE REGISTERED UNLESS ACCOMPANIED BY THIS CERTIFICATE.

3600



חברה לבננות א"י בע"מ

ספר המניות דף
30

רשומה בהתאם לחק החברות 1921
הקרן 5,000 ל"א מחולקת ל- 5000 מניות
בת לידה א"י אחת כל מניה.
המשרד הרשום במגדל ע"י מברה
מ"ס אחת מניות בת לידה א"י אחת

התעודה הזאת סעיפה כי
ה' מר מרגוליס מחל-אביב
הנהו הבעל הרשום של 1 מניות
ממספר 1 עד מספר 1 בכלל
בחברה הנ"ל, בהתאם לתזכיר ולתקנות
ההתאגדות שלה, והסך אחת ל"א
שולם על כל אחת מהמניות הנ"ל.

ניתן בחותמת של החברה
יום 1 לחדש דצמבר שנת תרפ"ח

חתום בחותמת החברה בנוכחות

מונהלים { [Signature]
[Signature]
המזכיר [Signature]

הערה: שום העברה של איזה חלק מסמכיות הכלולות בתעודה זו לא
תרשם מלבד אם תצורף התעודה הזו.

**BANK OF ISRAEL
CURRENCY DEPARTMENT**

Jerusalem, November 15, 1992

Press Release

On November 17, 1992 the Bank of Israel placed into circulation a special NIS 5 coin bearing the likeness of Israel's first President Chaim Weizmann. The coin will be issued in a limited quantity of 1.5 million.

The special coin will be legal tender alongside the NIS 5 coin issued on January 2, 1990, and the special Levi Eshkol NIS 5 coin issued on September 12, 1990.

This issue of the coins is in line with the Bank of Israel's policy of commemorating persons whose portrait has appeared on banknotes which have been withdrawn from circulation. The new coin is the seventh in this series; its predecessors are:

Person	Value	Year of Issue
Herzl	10 Sheqalim	1984
Ben Gurion	50 Sheqalim	1985
Jabotinsky	100 Sheqalim	1985
Rothschild	1/2 New Sheqel	1986
Maimonides	1 New Sheqel	1988
Eshkol	5 New Sheqalim	1990

Specifications:

Diameter	24 mm
Weight	8.2 gr
Edge	12-sided
Thickness	2.40 mm
Alloy	75% copper, 25% nickel
Theme side	Likeness of Chaim Weizmann; Weizmann's signature; emblem of the State of Israel; bordered by pearls
Value side	The denomination 5 'New Sheqalim' and 'Israel' in Hebrew, Arabic, and English; the date in Hebrew; bordered by pearls
Design	Theme side: Gabi Neuman Value side: Gabi Neuman
Date of issue	November 17, 1992



Images on Pilate's Coins Offended the Jews

by David Hendin
from THE CELATOR

The Roman procurators ruled the ancient land of Judea from A.D. 6 to 66. (Here's a technical note: These governors originally had the title of "praefectus" or "praefectus Judaeae" and during the reign of Claudius the title was changed to "procurator".)

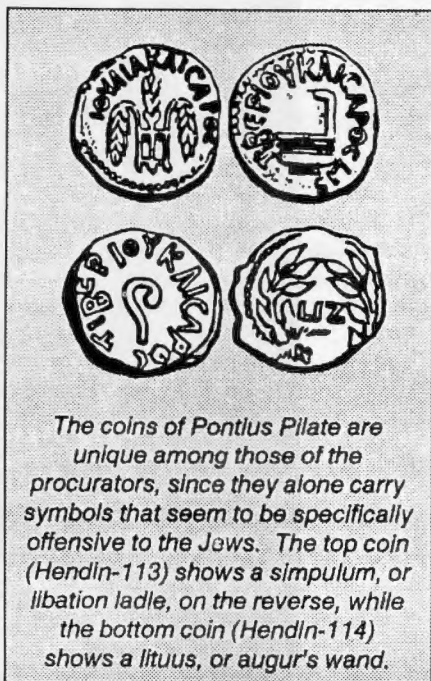
Six of the procurators caused coins to be minted during their terms. Although none of the coins actually mention the names of the procurators, all of them name either the emperor of Rome or one or more members of the royal family. We are able to identify them by procurator because each procurator coin is dated according to the reign of the Roman emperor in power at the time of issue.

The coins of Pontius Pilate are unique among those of the procurators, since they alone carry symbols that seem to be specifically offensive to the Jews.

Reasons for this are not at all clear. Pilate was neither the most nor least favored procurator by the people of Judea. His coins do, of course, carry special interest because of his place in both Christian and Jewish history. It was "in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea . . ." (Luke 3:1). Pilate was officially responsible for the condemnation of Jesus on the charge of sedition, and the subsequent crucifixion.

Clues to the reasons behind the way Pilate had his coins designed can be found in the works of the first century Roman historians Josephus and Philo. Ya'akov Meshorer summarizes the situation in his *Ancient Jewish Coinage*: "The literary sources provide us with a general impression of Pontius Pilate. He was ignorant of the traditions and attitudes of the people in his jurisdiction. He operated on the basis of a

purely Roman mentality and therefore, clashes with the Jewish population of Judaea were inevitable."



As a matter of fact, Philo also describes Pilate as "inflexible, merciless and obstinate," adding, among other things, that Pilate did not "wish to do anything which would please his subjects."

Josephus relates that Pilate "took a bold step in subversion of the Jewish practices, by introducing into the city the busts of the emperor that were attached to the military standards, for our law forbids the making of images. It was for this reason that the previous procurators, when they entered the city, used standards that had no such ornaments. Pilate was the first to bring the images into Jerusalem and set them up, doing it without the knowledge of the

people, for he entered in the night. But when the people discovered it, they went in a throng to Caesarea and for many days entreated him to take away the images."

Pilate was eventually forced to remove the golden shields, with portraits of the emperor and others, which he had set up in Jerusalem.

In fact, the Jewish people seemed to have mixed opinions about Pilate who, Meshorer notes, seemed to "reveal a mixture of good will and creative rule...with continuous disputes, misunderstandings, and a lack of communication with the Jews."

Indeed, if Pilate really wanted to offend the Jews he would have portrayed the Roman emperor on his coins. He did not, but he did use the images of two objects that are clearly emblems of the Roman cult: the simpulum and the lituus.

The lituus is also known as an augur's wand. According to Florence Aiken Banks, "the Romans felt that interpretation of the will of their gods was a matter for careful training; accordingly they provided a college of augury where selected pupils learned to determine the portents of such phenomena as lightning flashes, flights of birds, positions of clouds and stars, the rush of the winds, the whirl of insects, and even a cat's crossing of one's path . . . Before he became governor of Judea, Pilate was an augur, and quite possibly it may have been his eminence in his field which won him the emperor's favor, for

Tiberius was an ardent believer in augury."

Banks continues and notes that "at the very time when he was trying to get along comfortably with the Jews, he had the effrontery to provide those devout people of Judea for their daily use a coin bearing, in its augur's wand, a symbol of one of the very customs which the Children of Israel had been specifically taught to abominate. Ever since the days of Moses they had been warned repeatedly against divining or augury in any form."

The simpulum is depicted on another Pilate coin. This is a kind of a small ladle with a high handle. It was used to make libations during sacrifices. It was a common sign of the Roman priesthood.

It is inconsistent, and a bit mysterious, that the same coin that depicts the simpulum on the obverse has a reverse illustrating three ears of corn. This might well indicate that Pilate's intentions "were not consistently negative or destructive, but rather, may simply reflect his ignorance of local customs," Meshorer notes.

Pilate's term ended in A.D. 36, when he engaged in a massacre of Samaritans on Mount Gerizim in the city of Schechem (Neapolis), where they had gathered for a religious ceremony. The Samaritan community convinced Vitellius, then Rome's legate in Syria, to order Pilate back to Rome. He was eventually exiled from Italy.

Did You Mail in Your Dues?

Dues notices were mailed for 1993 membership on November 15th. If you have not mailed your check, won't you please mail it promptly. Membership is \$15.00 domestic and Canada, \$22.00 foreign. All remittances must be in U.S. Dollars. Send to

A.I.N.A. 12555 Biscayne Blvd. #733 North Miami, Fla. 33181

This will be the last issue delinquent members will receive.

Adolph Zukor by Peter S. Horvitz

The American motion picture industry was almost completely the invention of Jewish pioneers. Many of these men began in other businesses and drifted by accident into film production. Siegmund Lubin had begun his career as an optician. By 1897, he had entered the motion picture industry, blazing the trail for Carl Laemmle, Samuel Goldwyn, William Fox, Jesse Lasky, Louis B. Mayer, Irving Thalberg, Lewis and David Selznick and Jack Warner. Lubin's own career began to falter in 1914 with a disastrous fire. By 1916, his career had ended. When Lubin died in 1923, only one representative of the great industry that he had helped to found attended his funeral. This was Adolph Zukor.

Zukor had joined the movie industry almost at its commencement. He would remain a major part of it for 74 years, the modern industry's last living link with its beginning.

Adolph Zukor was born in 1873 in Ricse, Hungary. He came to the United States in 1888. He was trained in the fur industry and opened a fur business in Chicago. In 1903, Zukor made some investments in penny arcades, along with Marcus Loew, another furrier. These investments, after the two men drifted apart, would lead Loew to found the Loew chain of movie theaters and Zukor to found Paramount Pictures.

After years of steady advancement in the movie business, Zukor's big break occurred in 1911. In that year he acquired the American rights to Sarah Bernhardt's French film Queen Elizabeth. The film had been successful in Europe, but had been turned down by other American producers because of its French titles. Zukor bought the rights for a pittance and then simply substituted English title cards for the French ones. The film was a smash hit and Zukor was hailed as a genius.

In that same year, Zukor, Jesse Lasky, and Samuel Goldfish (who later changed his name to Samuel Goldwyn) united to form Famous Players-Lasky. The Famous Players drew its name from Zukor's slogan "Famous Plays with Famous Players". The group did not stay together long. Zukor bought Goldfish out of the company for the fantastic, at that time, amount of one million dollars.

In 1917, Zukor's corporation combined with several other production companies to form Paramount Pictures. Zukor, himself, became president and chairman of the board of the reformed corporation, one of the world's largest movie production companies.

In 1926, to commemorate the fifteenth anniversary of the company's founding, a medal was struck. This bronze medal measures 38 millimeters. The obverse shows a bust of Adolph Zukor facing left, within a raised frame bearing the words "Paramount Pictures." Within the frame is a circle of fifteen stars, Beneath the bust are the words

"Adolph Zukor President" in script, presumably reproducing Zukor's signature. Behind the bust appears the signature of the medalist KILENYI.

The reverse of the medal also has a raised circular frame. The inscription on the reverse is FAMOUS PLAYERS--LASKY CORPORATION . FIFTEENTH ANNIVERSARY. Within the frame is a building, the corporate headquarters of Paramount at that time. Beneath the building are the dates 1911--1926. To the left of the building appears the trademark of the company's theater division, a compass face with the words "Publix Theatres." To the right of the building is the trademark of Paramount, a rising sun with the words "Paramount Pictures." On the edge of the medal is stamped the manufacturer WHITEHEAD-HOAG.

In an industry famous for the color and volatility of its major figures, Adolph Zukor stood apart as a pillar, albeit a very short pillar at five feet tall, of stability. Zukor was famous not only for his level headedness and successful business practices, but for his support of Jewish causes. In 1973, Paramount threw a gala, star studded party at the Beverly Hilton Hotel to celebrate Zukor's 100th birthday. Zukor died in 1977 at 104 years of age.



Humanity is my Heir by O.S. STRAUS

Baron Maurice de Hirsch -The Jewish Encyclopedia 1901

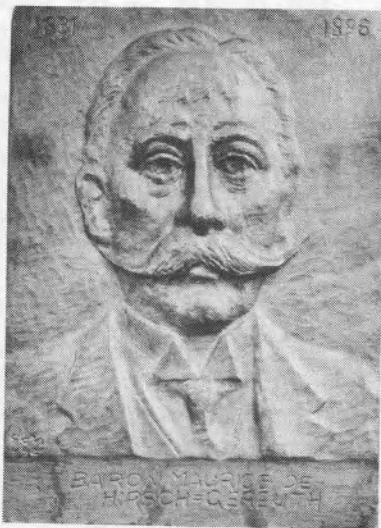
Baron Maurice de Hirsch was born at Munich, Germany, December 9th, 1831. He was the eldest son of Baron Joseph von Hirsch and grandson of Baron Jacob von Hirsch by whom the family fortune was founded. Maurice de Hirsch received his education at Munich and Brussels. His mother, née Caroline Wertheimer of Frankfort, took care that he should have the best instruction in Hebrew and religion. His mind was very alert and quick of comprehension; but he did not possess the disposition of the student. While in his early teens he took part in several business ventures.

In 1855 Hirsch married Clara, eldest daughter of Sen. Raphael Bischoffsheim of the banking firm of Bischoffsheim and Goldschmid at Brussels, who also had branches in London and Paris.

Though only a clerk, he soon became the master mind of this great international banking house. Although he was the son-in-law of the senior member of the house, he never became a partner, for he was regarded as too enterprising and aggressive in his plans to suit the conservative ideas of the heads of the firm.

Having inherited from his father and grandfather a considerable fortune, which was largely augmented by his wife's dowry, he embarked in railway enterprises on his own account in Austria, the Balkans, and in Russia. A Brussels banking firm which had secured from the Turkish government the concessions for building a railroad through the Balkans to Constantinople was unable to carry the project through. Hirsch obtained control of these concessions, went to Constantinople, and, after tireless effort, succeeded in having them amended and renewed. This done, he formed a construction company and perfected arrangements for the building of this important railway, which was to connect Europe and the near East. The project was not looked upon with favor, but Baron Hirsch clearly realized its commercial value and advantages. He won over sufficient cooperation and personally supervised the enterprise, after he summoned the most skillful railway engineers in Europe to his assistance.

Until he finished the railway which, unlike previous Turkish enterprises proved to be a great financial success, Hirsch was regarded as



Cast plaque by I. Sors in the
Samuel Friedenberg Collection
of the Jewish Museum

rather visionary and reckless. The financial success which he achieved contrary to the predictions of conservative bankers, gained for him the reputation of one of the leading captains of industry and financiers of Europe. He had a large view of affairs and was quick and clear in judgment.

In the course of his strenuous business preoccupation in connection with his railway building, he became acquainted with the deplorable condition of the Jews in the Orient, which condition was due chiefly to a lack of practical education and of opportunities to earn a livelihood. He secured the services of Emanuel Veneziani, who made investigations for him and became an almoner of his munificence. Hirsch was impressed with the excellent educational work and benevolent services rendered by the Alliance Israélite Universelle, and placed large sums at its disposal to enable it to extend its work in European Turkey. In 1873, he gave the Alliance 1,000,000 francs for the creation of schools, and from 1880 until his death he undertook to make up the annual deficit of the Alliance, which amounted each year to several hundred thousand francs. At the same time, he encouraged the Alliance to establish trade schools, the entire expense of which from 1878 to his death he paid. In 1879, he consolidated his annual donations in a foundation which yielded an annual income of 400,000 francs.



In 1878, during the Russo-Turkish war, he established and maintained hospitals for both armies, and sent the Empress of Russia £40,000 for charitable purposes. Deplorable as was the status of Jews in Galicia, Turkey and the Balkans, their condition was not to be compared with that of their coreligionists in Russia, who suffered untold hardships under prescriptions calculated to deprive them of every possible means of earning a respectable livelihood. In 1885 Hirsch, with the assistance of a commission, drew up a scheme for improving the condition of the Russian Jews. It was his idea at this

period that that object might be best attained by measures applied in Russia itself, without resorting to emigration. For the preliminary endowment of this scheme he offered the Russian government 50,000,000 francs to be used for purposes of education. This offer the government declined to accept unless the fund be entrusted to it for exclusive control and distribution.

Hirsch finally but reluctantly came to the conclusion that, in view of the disposition on the part of the Russian government, the only hopeful plan of relief for the Russian Jews lay in emigration. He therefore directed all his energies to investigating and studying the best plans of colonization, which resulted in the formation of an international association, incorporated under English laws and known as the Jewish Colonization Association. The nominal capital which was contributed entirely by Hirsch was £2,000,000, all of which save a hundred shares he retained in his own hands as trustee. The purposes of the association as stated by Hirsch himself were:

"to assist and promote the emigration of Jews from any part of Europe or Asia - and principally from countries in which they may for the time being be subjected to any special taxes or political or any other disabilities - to any parts of the world, and to form and establish colonies in various parts of North and South America and other countries, for agricultural, commercial and other purposes."

Immediately after the formation of the association, he addressed an appeal to the Jews of Russia with regard to the scheme of emigration which he intended to carry out, urging them to assist him by obeying certain necessary prescribed regulations, so that their emigration should not be headlong and reckless and end in failure. He reminded them that he could do nothing without the support of the Russian Government; that they should bear their burdens patiently, as at first the number of emigrants would be limited, but that as time progressed the emigration could assume large proportions.

Baron de Hirsch was a great believer in the regeneration of the Russian Jews through industrial pursuits, and especially through agriculture, from which occupations they had been barred in Russia. With this object in view, he caused careful inquiries and investigations to be made in countries that offered suitable lands for agricultural development. He sent agents to make investigations in various parts of America - in Brazil, Mexico, Canada and Argentina. Through the agency of Dr. Löwenthal, who was chiefly entrusted with these inquiries, he came to the conclusion that Argentina, in the first instance, presented conditions most favorable for the commencement of the plan of colonization. Large tracts of land were purchased in Buenos Ayres, Santa Fe and Entre-Rios. The Russian government, which had rejected the baron's offer of the amelioration of the

condition of the Jews in the empire, cooperated with him in the organization of a system of emigration. A central committee, selected by the baron, was formed in St. Petersburg, at the head of which were Barons Horace and David Gúnzburg, together with S. Poliakoff and other notable Russian Jews. The baron also formed a governing body in Argentina entrusted to Col. Alfred Goldsmid, who obtained temporary absence from the English War Office for this purpose.

The gigantic plan of colonization thus initiated met with the usual percentage of failure and success attending such enterprises. Baron de Hirsch continued to give his personal attention to every detail of this great work, and organized a regular business staff, which attended him wherever he was residing, in Paris or London. The first floor of his residences were converted into business bureaus, where he spent the morning hours receiving reports and dictating correspondence.

The large numbers of Russian Jews who emigrated to the United States attracted his benevolent interest, and in 1891 he caused to be organized under the laws of the State of New York the Baron de Hirsh Fund, with a capital of \$2,500,000, which was afterwards increased.

Since Hirsch lived the greater part of his life in Austria, it was quite natural that the deplorable conditions of the Jews in that empire should especially appeal to him. In 1891, he formulated a plan to aid the Jews of Galicia. The Austrian government agreed to the plan and the baron placed 12,000,000 francs at the disposal of the trustees.

The foregoing are only a few of the benevolent foundations made by the baron. In addition may be mentioned the Canadian Baron de Hirsch Fund, and the large sums given to London hospitals, to which he also always donated the entire proceeds of his winnings on the turf. He often said his race horses ran for charity.

It is impossible to form an accurate estimate of the amount of money Baron de Hirsch devoted to benevolent purposes. Including the large legacy (amounting to \$45,000,000) he left to the Jewish Colonization Association, it exceeded \$100,000,000 and is an estimate justified by the amounts given by him from time to time to the foundations already referred to. There were, besides, many gifts to individuals of which there is no record.

The baron was a remarkable man, gifted with extraordinary powers, with a genius for large affairs, which was displayed even in a higher degree in his gigantic plans for the exodus of the Russian Jews, than in the amassing of his huge fortune. His particular concern was to avoid overcrowding, with his Russian protégés, the countries to which they might emigrate. Of his own accord, quite apart from restrictive laws, he took care to regulate the exodus and to select people who would apply themselves to handicraft and agriculture. He realized that colonization, like planting a forest, required time and patience. His idea was, as the colonies became firmly rooted in different parts of the world, they would become self attracting and would



draw from Russia greater and greater numbers of Jews, so that in one or two generations Russia would materially suffer from the loss of the energy and activity of her Jews and would either stop the exodus by according to those who remained full civil rights, or would fall, as she deserved, the logical victim of her own intolerance.

In 1887, after he lost his only child, his son Lucien, a gifted and talented young man at the age of thirty, he said in reply to a message of sympathy:

"My son I have lost, but not my heir; humanity is my heir."

No appeals made to him – and there were many – to endow some great institution in France, or to erect some artistic public building to perpetuate his name and family, ever induced him to turn aside from his plans for effecting the emigration of the Russian Jews and converting them to agricultural communities. He was firmly convinced that as Jews were originally an agricultural and pastoral people, they and especially those in Russia would, under favorable conditions, again become tillers of the soil. He was not endowed with sentiment, nor was he religious in the ordinary sense. His ideals were all merged in his devotion to his far reaching, carefully planned scheme of benevolence.

In an article referring to his charitable work he said:

"In relieving human suffering I never ask whether the cry of necessity comes from a being who belongs to my faith or not; but what is more natural that I should find my highest purpose in bringing to the followers of Judaism, who have been oppressed for a thousand years, who are starving in misery, the possibilities of a physical and moral regeneration?"

Baron Maurice de Hirsch died near Ersek-Ujvar, in Hungary on April 21st, 1896. His wife Clara continued her husband's work. During the three remaining years of her life she donated \$15,000,000 to charitable causes in New York, Galicia, Vienna, Budapest and Paris. In her will she left a further \$10,000,000 to endow philanthropic foundations.

Kožichovice, Czechoslovakia by Edward Schuman

Kosice, Kassa, Kaschau and Kožichovice are different names of the same city, depending if you were Hungarian, German or Slovakian. The city lies in southeast Slovakia, in the area of Carpatho-Russia. During the tenth century, Jewish merchants plied the trade routes from the Rhineland to the Near East. By 1091 there were Jewish settlements in the locality.

In the 18th century, Hasidic emigrés from Galicia populated the region with a energetic piety focused around their individual tzaddikim. The many pogroms in Tzarist Russia brought another flourish of Hasidim to the area in 1881. Orthodox and Hasidic life styles prevailed in eastern parts of Czechoslovakia and continued until the beginning of World War II.

Hungarian Jews attended the trade fairs of Kosice as early as the 18th century. By 1840 some Jewish merchants gained permission to live in the city leading to a kehilla of 32 families. By 1843, these people built a synagogue. In 1860 the city gained prominence as a railroad junction for commerce journeying south to Budapest and north to Krakow. Jews established many of the city's industries. The large brick works, brewery, flour mills, a soap factory and a pulp mill were Jewish owned. By 1910, Jews were 15% of the city's population. Czechoslovakia was cut out of the Austro-Hungarian Empire at the close of World War I and Kosice snowballed with Jewish refugees. As the gateway to Carpatho Russia, the city drew Jews from distant rural areas who aspired a improved social and economic life. The Jewish community became an eclectic mix with wealthy Hungarian Jews, middle class Slovakian Jews, and provincial Carpatho-Russian Jews. In 1930, 12,000 Jews lived in the city.

During the depression years, shortages of money ocured all over the world. Commencing in Germany and Austria, municipalities, towns and businesses issued a scrip called notgelt which replaced money. Many thousand different varieties of notgelt are known. Those issued by Jewish merchants are a part of Judaic



numismatics. In the author's collection are a group of three notes issued by Berthold Goldmann, Kožichovice. Each has a green underprint design with black lettering and each denomination is printed on a different color cardboard-paper. The 50 heller note paper color is white, the One kronen beige and the Two kronen is pink. For what can be deemed an unusual feature for notgeld, each has imprinted serial numbers, an impressed security seal and each is hand signed "Goldmann" with the word *Bezahlt* (which means paid) rubber stamped over the signature with a purple color ink.

On November 2, 1938, Hungary annexed Kosice and interdictions against Jews began. First against Jewish holders of government licenses such as tobacconists, restauranteers, lawyers, pharmacists and then against all Jewish industry and identity. In 1940, Jewish men between 18 and 45 were conscripted into forced labor battalions to serve in the Ukraine. When Hungary was occupied by Germany in March 1944, Jewish hostages were taken, and large sums of money extorted from the community. The Jews were compressed into ghetto areas consisting of eleven square blocks. By April 30th, 1944, all the Jews were confined to the four acre area formerly occupied by the local Jewish brickworks. On May 15th, deportations to the Nazi extermination camps began. Some gentiles who had given assistance to the Jews were deported with them.. By June 7th, Kosice was *judenrein*.

The 3000 Kosice Jews who survived the holocaust spent those years in Hungarian labor camps, the Czechoslovakian Eastern Army or went underground. After the first postwar Czechoslovak government was reconstituted, the kehillot of eastern Czechoslovakia were renewed with money from the government and from the American Jewish Joint Distribution Committee. Services were resumed in two synagogues, a ritual bathhouse, reintroduced ritual slaughter, a Jewish library and generally reactivated Jewish life in Eastern Slovakia commenced. Training farms for future immigrants to Israel were established and the Maccabi sports club resumed operation. However traditional anti-Semitic activities by the peasant population were reintroduced. As a result, more than 1000 Jews left the city in 1949 and 1950 emigrating to Israel.. In 1964, a second wave of immigration to Israel further reduced the Kosice Jewish population. After the Soviet invasion in August 1968, some 300 Jews including the cantor and teacher left Kosice. In the fall of 1969, the local authorities cancelled all Jewish lectures and seminars.

With the current break up of the Soviet Empire and their satellites, promises of freedom from harassment have been forthcoming from most governments. With the division now of Czechoslovakia into two distinct countries, one must give serious thought to the Jewish remnants who remain in Slovakia.

CLUB



BULLETIN

DONNA J. SIMS N.L.G.

Editor

*P.O. BOX 442 HERMOSA BEACH, CA.
90254-0442*

VOLUME 14 NO. 2 MARCH - APRIL 1993



INS of CLEVELAND: The November meeting was held at the home of Sanford Brown instead of the regular meeting place at the Mayfield Heights Recreational Center. The program agenda included several videotapes on Israel's history by Sanford, numerous numismatic tidbits from Fred Ross and discussion on how the recent presidential election can affect certain matters of interest to numismatists. Included in "The Agora" was the interesting fact that at a recent local coin show a BU Seafaring was priced to sell at \$225 and the 1960 20-pound Herzl gold in BU was priced at \$175. Unbelievable!

INS of LONG ISLAND: Elections were held at the November meeting: Julius Turoff, president; Faye Stern, corresponding secretary; Jack Garfien, recording secretary; Saul Kaye, treasurer and Harry Pollackov, newsletter editor. The annual Chanukah dinner party was held December 17 at the Darband Restaurant in Great Neck.

ISRAEL COIN CLUB of LOS ANGELES: The annual holiday party was held in Beverly Hills at the home of Ruth Ross with the traditional holiday buffet. Members were asked to bring their favorite book, coin, medal, etc. to share for discussion. The next meeting will be in February.

INS of LOS ANGELES: An AINA slide program entitled "Israel Trade Coins" by Morty Zerder was shown at the November meeting. The annual holiday party was held with a bountiful buffet from Canters. A Menorah was furnished by Jerry Yahalom and a money-decorated miniature Christmas tree was donated for raffle by Dr. Walter Ostromecki. Paul Borack provided entertainment with his Coin-o game (yours truly won

the grand prize by filling up the entire card first). It was really nice to see such a large turnout for this festive occasion. Special door prizes included four Hanukkah Lamp commemoratives (Babylonian, Damascus, Dutch and Jerusalem) along with several consolation prizes.

INS of NEW YORK: Discussion topics for the December meeting included: modern - Hanukkah commemoratives from 1958-date; ancient - Selucid; paper - Israel banknotes 1958-1960; medals or tokens - Operation Jonathon (Entebbe), Let My People Go; and miscellaneous - Hanukkah. For the January meeting discussion topics will be: modern - half-shekel 1961 - 1962 commemoratives; ancient - Judea Capta coins and half shekels; paper - Israel banknotes of 1955; medals or tokens - Judea Capta, Israel medals of Liberation; and misc. - Asarah B'Tevet (10th of Tevet), Babylons siege of Jerusalem, 586 BCE.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY: The annual dinner meeting was held December 2 at Julianos Restaurant in New Rochelle. No special program was featured; however, show and tell on your favorite item was held. The January meeting began a new study series on ancient Jewish coinage. City coins of ancient Israel were issued by individual cities with the sanction of the Roman administrations. They were almost entirely issued by non-Jews but they are an important segment of Jewish numismatics. Those cities within the borders of the province of Judea and those that were included in the Decapolis (league of ten cities on the east bank of the Jordan River) which minted coins will be included in this current study session. Commencing the study cycle was the city coins of Aelia Capitolina.

COMMENTS from DJS: This is the second issue of 1993 and as I sit here and reflect on numismatics as a whole in 1992, the changes made and loss of friends in our AINA family, it makes one wonder about 1993. A few clubs made a gallant effort to reactivate and a few stopped meeting for lack of participation and attendance but have hopes of starting up again. I have seen (on my local scene) several new collectors and young ones at that. There is an interest out there and we only need to find the right spot to tap into. With this in mind, I wish one and all health & happiness.

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